

The CHILD for CHRIST

A. H. MCKINNEY



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The child for Christ

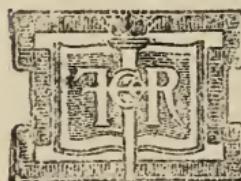
THE CHILD FOR CHRIST

The Child for Christ

A Manual for Parents, Pastors
and Sunday-School Work-
ers, interested in the Spir-
itual Welfare of Children

✓ BY
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With a Prologue by
A. F. SCHAUFLER, D. D.



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PROLOGUE

BY A. F. SCHAUFLER, D. D.

No clean-cut work can possibly be done, without clean-cut ideas. Yet there are many Sunday-school teachers, who have only very vague ideas as to what their work really should aim at. In general their thought is that they are "trying to do good." That these workers do some good may be granted. But that they are doing all in their power, no one would claim.

Because of these vague ideas as to the proper aim of the Sunday-school teacher, books like this of Dr. A. H. McKinney are much to be desired. It needs to be emphasized a thousand times, that the aim of the Sunday-school teacher is not merely the impartation of Biblical knowledge, but the formation of Christian character. All that is taught, whether it be historical, or biographical, or geographical, must be subservient to the paramount aim, which is the

perfecting of character. That "Christ may be formed in the scholar, the hope of glory," being the only proper goal to be sought, it follows that we must shape all our efforts towards securing this object.

There are many teachers, however, who have this paramount aim in view, but who do not know the best way in which to attain to it. They are not well informed as to the peculiarities of child nature. They do not know just what truths to present at different times in the development of the scholar. For all such teachers, it seems to me that this book will be simply invaluable. Its well considered statements and definitions, its clear presentation of the results to be reached, and its sensible suggestions as to the "how" of the presentation of the vital truths of the word, are excellent. Dr. McKinney has had quite unusual advantages in the preparation of this book. For many years he was the pastor and superintendent of a large Sunday-school in New York City, and now for the past three years he has been the superintendent of the New York State Sunday-school Association,

and has met many hundreds of the most earnest workers of the Empire State. He has discussed the themes presented in his book with large numbers of those who have gathered in state and county conventions, and has learned of their difficulties and successes. This book, therefore, is not the outcome of study merely, but of large observation and experience. The writer has read and reread it, much to his own profit, and commends it in the warmest manner to all who are interested in securing the largest and the highest results in the work in the Sunday-school field.

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I

HISTORICAL

As a pastor, the writer had ample opportunity to note the results of earnest effort put forth to bring the child early to Christ. For three years he has been travelling over the state of New York, investigating the work of the Sunday-schools with the result that the impression has deepened, that greater efforts should be put forth to bring young children to Jesus Christ. The following narration of facts will help others to understand why this little book is given to Christian workers.

One morning the writer came to the office of the New York State Sunday-school Association and was requested by the chairman of the state executive committee to visit a gentleman who had on his soul a burden, which was as follows:

The burdened one had figured out that the Sunday-school life of the average pupil

is ten years, that in the State of New York for a series of years prior to 1900, about twenty per cent. of the members of our Sunday-schools confessed Christ while members of the school, and that about another twenty per cent. confess Christ after they leave the Sunday-school. This leaves sixty per cent. of the great army which constantly passes through our Sunday-schools who never, so far as can be learned, confess Jesus Christ. In other words, three-fifths of those who are members of the Sunday-schools of the State of New York seem to go down to Christless graves. This does not take into account the 500,000 nominal Protestants of school age in New York State who are not enrolled as members of Sunday-schools. The question that was placed on the heart of him who made this calculation was this: What can be done to arouse pastors, Bible-teachers and parents to such efforts for the conversion of children, that these figures shall be changed? I left this gentleman with a part of his burden on my own soul, and the next morning started on a trip, which ended in the

First Presbyterian Church of Binghampton, where the New York State Sunday-school Association was to begin its annual convention on the following day.

Strung above the platform in large, red letters was the motto: "THE CHILDREN FOR CHRIST." Inquiry disclosed the fact that the local committee had not been in communication with the gentleman in New York above referred to, but that they had selected this motto as the most appropriate one for the gathering. During the three days of that convention nearly every speaker referred to these words, so that they became the keynote of the meeting, and were burned into the very being of nearly every person present.

The executive committee of the association, which is composed of men and women of many denominations in all parts of the state, gave themselves up to earnest prayer in order to learn God's will in regard to the question which confronted them, — How may more members of the Sunday-schools of the Empire State be led to Christ?

At this convention was an old gentleman,

who at once went to his own county and began to talk to the pastors and Bible-school workers therein on the subject of child conversion. The result of his labors was, that a three days' institute was arranged for, with three sessions on each day, having for its object the consideration of this most important subject: How shall children be brought to Christ?

At the very first session one of the local pastors approaching the writer, said, "You have made a mistake in regard to your program." On being asked what he meant, he declared that it would be impossible to hold nine sessions of an institute with this one thought in view. He imagined that the subject would be exhausted and that the delegates would be tired out before the three days had passed. He was asked to be patient, and at the conclusion of the institute he realized that the subject was such a vast one, that even all the time that had been devoted to its consideration, was not sufficient to touch upon all its phases. On the afternoon of the last day, the old gentleman who had been the instrument in

stirring up the interest which resulted in the institute, told his experience substantially as follows: (It is with his consent that it is given here.)

Eight years ago I took sick and lay at the point of death. My physicians had given me up. I was willing to die, I was ready to die, and had it not been for my wife, I would have been glad to die. God in His Providence did what the physicians could not do, and I was restored to health. When I got better my wife took ill and died. Then my heart was crushed, and I lifted it to God saying, "God, what does this mean, I was ready to die, and willing to die, and you spared me, and now you have taken my wife, and I have nothing left, what does this mean?" God answered my prayer by sending me back into the Sunday-school from which I was retired by my illness. I was given a class of nine boys of ages from eight to twelve years. I have lived to see eight of those boys brought to confess Christ, and one of them is preparing to enter the ministry. In the course of time, I went to the convention

held at Binghampton last June, and this is the happiest day of my life, because I realize that God spared me to do something towards the bringing of children to Christ in Delaware County.

The above-mentioned institute is a specimen of what has been done in many places, as the result of this most spiritual gathering at Binghampton, from which many went forth resolved to do more than ever towards bringing the little ones to Jesus Christ.

A visit to the county five months after the holding of the institute convinced the writer that much good resulted from it. In several places large accessions of young people to the church caused rejoicing on the part of pastors and workers who but a short time before would have considered these boys and girls too young to unite with God's people.

The following pages contain the gist of the addresses given and conferences held in many places on the subject : The Child for Christ. They are put into this present form and sent forth with the prayer that many

may be stimulated to do what has already been done by a few to their own great joy and to the everlasting welfare of the CHILD.

II

SOME BIBLE FACTS CONCERNING CHILD CONVERSION

IT is not what we think or what we hope, but what the Bible says that should give us confidence and courage in dealing with the child. Of late years, the church has resumed its treatment of the child in accordance with the teachings of the Scriptures. We will consider a few of these teachings.

I. SOME CHILDREN WERE SANCTIFIED AT THEIR BIRTH. Attention is called to the following:

JEREMIAH. See Jeremiah 1-5.

JOHN THE BAPTIST. See Luke 1.15.

A study of these cases should enable one to answer the question: How young may a child be regenerated? When did your daughter become a Christian? I once asked a father. "We gave her to the Lord at her birth," was the answer. Very early in life

that girl gave evidences of being regenerated. At ten she publicly confessed Christ. She has never backslidden and is now a missionary in a foreign land, living a devoted, self-sacrificing Christian life.

II. SOME CHILDREN SERVE THE LORD WHEN VERY YOUNG. Of especial interest are the following:

SAMUEL. See 1 Samuel 2: 11, 18, 26.

JOSIAH, the boy King. See 2 Kings 22: 1, 2.

TIMOTHY. See 2 Timothy 3: 14, 15.

III. NO ONE CAN ENTER THE KINGDOM EXCEPT AS A LITTLE CHILD. The disciples of Jesus had their own conceptions of what the kingdom of heaven was to be, and who was to be the greatest therein, but these conceptions were shown to be false when the King Himself declared: "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." These words should inspire us to try to lead little children into the kingdom and to encourage and help them in the kingdom. It is not to be wondered at that Nicodemus found it extremely difficult to understand

the truth, that with all his experience and learning he had to be born again, and, as it were, begin all over again like a little child.

IV. CHILDREN ARE GREATEST IN THE KINGDOM. What a wonderful object lesson the great preacher delivered not only for His immediate disciples but also for Christian workers of all times, when in answer to the question: Who is the greatest in the kingdom of heaven? He took a little child and put him in the midst and declared that that child was greatest in the kingdom. Matt. 18: 4.

V. THERE IS DANGER OF DESPISING THESE LITTLE ONES. What did Jesus mean when He declared, "In heaven their angels do always behold the face of My father which is in heaven"? It is difficult to give an explanation of this verse that will suit everybody. Perhaps one speaker came near the truth when he inelegantly but very forcibly declared: "That means that the little children have the front seats in heaven."

Alfred Cookman at ten years of age was led to Jesus Christ by a Presbyterian elder in a corner of a Methodist church while the

officials of that church were devoting their energies to the salvation of the adult. If the little fellow was not despised, he was at least overlooked.

A revival service is in progress. The power of God is manifested. A group of penitents kneel at the altar. At one end is Sam Green, sixty-eight years old. He has been serving others than the Great Master all his life. He yields and truly gives his heart to God. There is great rejoicing at the wonderful manifestation of power in the salvation of such a hardened sinner. Willie, his grandson of eight, kneels at the other end of the line and just as really gives himself to God as does his grandfather, but he is scarcely noticed because he is only a boy.

The next day, one who was present is telling about the splendid meeting. Great emphasis is laid on the fact that Sam Green, sixty-eight years of age, was converted. In answer to questions, the narrator tells of others who yielded, and finally is asked: "Was there any one else?" To which question the answer is: "Willie Green,

Sam's grandson, said he was converted, but he is only a boy." That "only a boy!" One might exclaim: Why! it means more for him to be converted, than for his grandfather to be converted, because Sam has but a few years to live and serve the Lord here. Nearly all of his life has been wasted, but if Willie lives to be as old as his grandfather now is, he will have sixty years in which to serve the Lord, to work for the advancement of the kingdom and to labor for the good of humanity.

Thank the Lord, such a picture as the one drawn in the foregoing is becoming rarer and rarer. Thank the Lord, they who say, "Only a boy," or, "Only a girl" when a person is brought to Christ belong to a time that is fast passing away.

VI. THERE IS DANGER OF CAUSING THE LITTLE ONES TO STUMBLE. Again we quote our Saviour's words, "Whoso shall receive one such little child in My name, receiveth Me, but whoso shall offend (R. v. cause to stumble) one of these little ones which believe in Me, it were better for him that a millstone were hanged about his neck and

that he was drowned in the depth of the sea" (Matt. 18: 5, 6). There are those who are familiar with this verse, who, nevertheless, cause the little ones to stumble.

There is a Christian grandmother who demands that her eight-year old granddaughter who is a disciple of Jesus, shall lead as consecrated a life as her grandmother does. Is not that causing the little one to stumble? Does God expect as much from eight as He does from fifty-eight? Some grandfathers who have named the name of Christ demand more of their grandsons than they themselves yield. Is not this causing the little one to stumble?

"I thought you were a Christian. A pretty church member you are," sneeringly exclaims a mother to her child who has confessed Christ, when that child does something that does not please mother. Does not that kind of nagging cause the little one to stumble? Supposing God demanded as much of the mother as the mother demands of the child in the way of perfect behavior, what would the mother think of the love

and the tender mercy of the Heavenly Father?

A pastor of a village church was visiting a substantial merchant in a great city. The merchant as a young man had left the village in which his visitor was located. He talked of his boyhood days there, of the Sunday-school and of the church. Then he spoke of his present position as an elder in the Presbyterian Church and of his work for Christ. Among other things he said: "I have always had somewhat of a grudge against the old church." "Why?" inquired the pastor. "Because when I was a boy of ten, I applied for admission to the church and the session did not think that I ought to join, so I was rejected. I really believe that I was just as much of a Christian then as I am now." Was not that session in danger of causing the little one to stumble?

Should not all who have to do with the young take heed lest they cause the little ones to stumble? How may the children be caused to stumble?

I. By incorrect teaching.

2. By setting a bad example.
3. By lack of sympathy with them in their efforts to follow the Master.

VII. THERE IS NO ONE METHOD OF REGENERATION. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth: so is every one that is born of the Spirit." How foolish, yea how wicked, therefore, are those adults who insist that children shall have experiences similar to what the adults had when they were converted! How contrary to the teaching of Jesus is that attitude of mind, which demands the same evidences of regeneration from all persons!

"It's all wrong. When Watson yielded his heart to Jesus before he was five years of age, his experience was quite different from that of my friend, who after many years of sin, accepted Christ at the age of fifty-five. When that boy of ten in my Bible-school class comes to the Saviour, the outward manifestations of his regeneration will be far different from those exhibited by that outcast who has been doing evil for many years.

A brighter and a better day has dawned for the child. It is so difficult to extirpate deeply-rooted prejudices. Therefore, survivals of the unscriptural treatment of the child, are still found. They are, however, growing less and less. More and more are parents, pastors and Bible-school workers heeding the words of Jesus, who said: "Suffer little children, and forbid them not, to come unto Me: for of such is the kingdom of heaven" (Matt 19: 14).

III

CHILD CONVERSION: WHAT IT IS NOT

WHILE we do not believe that any one word covers the thoughts included in the phrase THE CHILD FOR CHRIST, yet the term conversion has become such a conventional one that we may adopt it for convenience sake. The difficulty with it, as with so many other current expressions, is that to one person it means one thing, and to another it signifies something quite different. Therefore, it may be helpful to agree on what child conversion is not.

CHILD CONVERSION IS NOT REGENERATION.

At a child conversion institute, the question was asked: What is the time relation between conversion and regeneration? The answer came instantly: "I do not know. Regeneration is God's work, conversion is man's part. God above regenerates. My business is to so present Christ

to the child that he will turn to Him as his Friend, Saviour and Master. When the child does this, he is converted."

Was not this a good answer? Let us then not worry about that which God has kept for Himself, but let us so present Christ to the child and so urge the child to receive Christ, that he will gladly turn to Him.

CHILD CONVERSION IS NOT SANCTIFICATION.

Of the many mistakes that have been made in reference to child discipleship none is more fatal to the natural spiritual development of the babe in Christ, than that of expecting too much of the young Christian. An elderly Bible-school worker once complained to the writer of a group of boys, twelve to sixteen years of age, who were playing baseball, on a Saturday, while a Bible-school Institute was being held. When the complainer was asked: Why should the boys not play baseball? he answered: "Because they are Christians and ought to attend the meetings." He acknowledged that he had not attended Sunday-school conventions when he was

the age of the boys. He forgot that the time had not yet come for those boys to be so intensely interested in Bible-school work, that they would rather attend a lecture or a conference on methods than to play ball. Would they have been boys if they had?

There are many grandparents with whom the Lord has been dealing for years, and whom He has brought to their present plane of Christian experience perhaps by means of severe discipline, who expect their grandchildren to be as mature Christians as they are. There are parents who demand that their children shall render to Christ better service than they themselves render.

While we expect fruitage and should look for development in Christian graces, let us never forget that children may be Christians and still not have attained unto a very high degree of sanctification.

CHILD CONVERSION IS NOT ADULT CONVERSION.

I once heard a preacher speaking of the sins of children, declare: "A little rattlesnake is the same as a big rattlesnake." True, but a child sinner is not the same as

an adult sinner. There is a tramp on the Bowery. Long ago he has smashed the decalogue into such small pieces that he has none of it left. He has gone down, step by step, until he is already leaning over the abyss. There is my four year old boy. He has sinned. He, as well as the tramp, needs Christ, but when he turns to the Lord his conversion will be quite different from that of the tramp who has been living in sin for years. The outward manifestations of the two conversions will be quite different. The person who is expecting the child to have the same sorrow for sin and the same experiences in coming to the Saviour as has the tramp, will never have his expectations realized.

CHILD CONVERSION IS NOT FEELING SOMETHING.

Nor for that matter is adult conversion. I have seen a woman under the power of an appeal to forsake sin, throw herself on her knees before a crowded church and cry to God for mercy. She felt mightily. I have seen that same woman, within a fortnight, so drunk that she could not find her way

home. Her feelings did not result in her turning to God. I have seen children cry as they realized their sinfulness and seemingly be all the worse afterwards, because they had had their feelings acted upon. The difficulty was, that the whole matter stopped with feelings.

CHILD CONVERSION IS NOT SAYING SOMETHING.

We have heard of the boy who held up his left hand when the teacher asked: How many love Jesus? while at the same time he was using his right hand to jab a pin into his seat-mate. I have known children, time and time again, because they thought it would please the leader of the meeting, say, "I love Jesus," and go directly from that meeting to do things that even a non-Christian child should not be guilty of. "If ye love Me keep My commandments," said the Master. For one to say "I love Jesus" may mean much or may mean nothing.

CHILD CONVERSION IS NOT DOING SOMETHING.

I had the privilege of working once in union services for a fortnight. The members of two churches met night after night

in one of the churches and joined heartily in work for the unsaved under the leadership of two evangelists. It was reported that 453 persons, many of them children, were converted in those meetings. Six months afterwards, the two pastors concluded that fourteen was the largest number of persons that they could find that had really accepted Christ. What caused the discrepancy? Four hundred and fifty-three persons had done something. They had signed covenant cards. Fourteen proved their conversion by their works.

It must not be supposed that feeling and saying and doing, do not enter into that which we call conversion. They do. He that comes to Christ must feel, must say, must do, but one may feel, and say, and do without coming to Christ. Alas! that so many have substituted the feeling, the saying, the doing, for Christ Himself.

CHILD CONVERSION IS NOT A RITE NOR A CEREMONY.

Baptism, confirmation, uniting with the Church, or partaking of the Lord's Supper

may be the means of great blessings, or they may be the means of the reverse. If any or all of these things are put in the place of Christ, they are harmful instead of helpful. It is possible for a child to be baptized and not turn to Jesus Christ. Confirmation, Church membership and the partaking of the Lord's Supper may be substituted for faith in Christ. In other words, there is danger that these things be put in the place of conversion.

CHILD CONVERSION IS NOT SERVICE.

True, service is the law of the kingdom. True, he that follows Christ must serve. On the other hand it is equally true that a boy or a girl may be given something to do instead of being brought to Christ. SAVED TO SERVE is a good motto. Service instead of salvation seems to be the thought of many. If a boy or a girl can be elected a member of a Church organization, or put on a committee in order to do something, all is well, according to the actions if not the words of many in these days. This is all wrong, unless the work be given with the thought of

leading the young worker to Christ. If the service is substituted for the new life, it may work great evil to the one who serves and perhaps keep him from the Saviour.

REVIEW

CHILD CONVERSION

IS NOT { REGENERATION
 SANCTIFICATION
 ADULT CONVERSION

IS NOT { BAPTISM
 CONFIRMATION
 CHURCH MEMBERSHIP
 SERVICE

IS NOT { FEELING
 SAYING
 DOING

Something

IV

CHILD CONVERSION; WHAT IT IS

IN Luke 13:34 the Master Himself gives us in a few words, a graphic picture, from the study of which we may be able to formulate a statement of what child conversion is. It is unnecessary to tell the reader that the word conversion means a turning to, but it is most necessary to always keep in mind this fact when dealing with the child. Christ's own picture shows why the child should turn to Him. Look at His statement: "O Jerusalem, Jerusalem . . . how often would I have gathered thy children together, as a hen doth gather her brood under her wings and ye would not." Why does the hen thus gather her chickens? Is it not to save them from destruction, to protect them from harm, and to nourish their life? The little chick runs away from the mother hen, and if not brought back will go to its death. So the

mother calls the chick to herself, and provides for its salvation. Up in the air is the hawk all ready to pounce down on the helpless chick. Off in the bushes is the animal awaiting an opportunity to spring upon it. The mother calls, the chick responds, and under that protecting wing is safe. The winds blow, the air becomes chill, and were it not for the warmth, the very life, that goes from the hen the chick would perish with cold.

Is not this a beautiful picture? Is it not worthy of the loving Saviour Himself? Is it not a picture that ought to be presented to the child over and over until it is understood in its true significance and in all its beauty? Christ calls the little ones to Himself in order that He may save them from destruction, that is eternal death; in order that He may protect them from all the dangers and temptations, by which they are surrounded; in order that He may furnish the warmth and the life which they need, while they are developing in this world where there is so much spiritual coldness and where so many fierce storms rage.

With this picture in mind, we are able to formulate this statement: CHILD CONVERSION IS THE VOLUNTARY TURNING OF THE CHILD TO CHRIST, AS

FRIEND.

HELPER.

SAVIOUR.

MASTER.

CHRIST AS FRIEND. There are many things that are theologically true, that the child knows little or nothing about. For example, the fact of Christ's suffering on the cross is true and one may have a Scriptural doctrine of the atonement and be able to state in choice language why Christ suffered, but the little one knows little and cares less about these things at first. If, however, the loving Jesus can be presented as a friend for the child that presentation will be understood and the coming to Christ on the part of the child will be much more real, than if it is obliged to give an intellectual assent to doctrines. How much did even the woman of Samaria understand of some very fundamental truths when she

believed and was able to lead others to believe?

Many of us grown-up folks imagine that we are the only ones who have troubles. In this we make a sad mistake. The little child has troubles; troubles that are just as real to him as ours are to us. If Jesus Christ is presented to the child as the friend of children, that thought can be grasped, and in a very real way, in a very practical way the child can come to Jesus.

CHRIST AS HELPER. As we develop in the Christian life we realize how Christ helps us in everything in the doing of which we will look to Him for aid. The child needs help from above as much as does the adult. The child will respond to the truth that Christ is a helper, if that truth is taught in concrete form so as to apply practically to its every-day life. How much help the very young may get from Christ, is realized only by those who have made a close study of children with this thought in view.

Watson was four and a half years old. He was a child of many prayers. One afternoon in his own way he decided to ac-

cept Jesus Christ as his Saviour. He was much impressed with the services and that evening at the supper table declared that he wanted to go to meeting that night. Papa thought it best for him to stay at home. At once there was a conflict. Papa called Watson to his side, quietly reminded him of the fact that he had given himself to Jesus, explained why he wished his boy to stay at home, and told him to ask Jesus to help him to do what papa thought was best. The little head fell, there was a struggle within the little breast, but Jesus was there to help. Soon the little fellow looked up, smiled, went back to his place, and in due time went contentedly to bed. He was learning that Jesus is his helper. Oh! that more children had Jesus so presented to them that they could learn this blessed truth.

JESUS AS SAVIOUR. There come times in the experience of the average child, when he becomes conscious of the fact that he is a sinner. At such times the picture of Jesus on the cross bearing our sins, should be presented to him, not with harrowing de-

tails of physical suffering, but with the emphasis on the love of Christ in dying for sinners and on the love of God in sending His Son to die for sinners. Three texts should be given to the child and he should be asked to memorize them and to repeat them every time that he does anything wrong:

1. John 3:16, "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

2. 1 Peter 2:24, "Who His own self bore our sins in His own body on the tree, that we, being dead to sin, should live unto righteousness; by whose stripes ye are healed."

3. 1 John 1:9, "If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all righteousness."

CHRIST AS MASTER. Their name is legion, who, among adults, would like to have Christ as a friend and a helper and to be sure that He will save them from the consequences of their sin, but who are not very desirous of having Him as Master. Like

those of old, they may say "Lord, Lord," but they do not the things which He commands. Here is the test of true coming to Jesus. "If ye love Me keep My commandments" (John 14:15). There is no true conversion without love for Christ. There is no true love for Christ without the willingness to obey Him. In other words, Christ cannot be the Saviour of any one, unless He is also the Master of that one. As the child who has come to Christ manifests a tendency or a disposition to do wrong, this truth must be very clearly but very patiently taught. The child must be led to see that the saying "I love Jesus," means absolutely nothing, unless it is accompanied with the determination to do what Jesus commands.

If the child thus voluntarily turns to Christ so as to look to Him as friend and helper to accept Him as Saviour, and to obey Him as Lord, there need be no very remarkable experience nor any wonderful phenomenon connected with its conversion. Often in waiting for what they call "the change" parents and teachers neglect to

lead the child to Christ, so that the change may be possible.

Viewing the same truths from another standpoint we may say, CHILD CONVERSION IS THE VOLUNTARY TURNING OF A CHILD TO CHRIST IN ORDER TO

LOVE
KNOW
TRUST
OBEY 

To Love Christ. Love is natural to childhood. A child can love Christ with all the intensity of its young heart. While a girl of eight lay on her deathbed, the way in which she talked to her parents about her love for Jesus was simply marvellous. A boy of five on being asked: Whom do you love? replied: "I love God first, I love my mamma second," and then went on to enumerate those whom he loved, but it was God *first*. By dwelling constantly upon the love of Christ, we may so lead the child to love Him, that that love will become second nature.

To KNOW CHRIST. This love for Christ will lead the child to think about Him, to ask questions about Him, and to seek to know Him. The knowledge of the child may not be expressed in terms to satisfy the philosopher or the theologian, but it may be a very true knowledge, nevertheless. Adult materialists may have great difficulty in knowing Christ, but there need be no difficulty in making Him very real, very personal and ever present to the child. Of course, it is understood that one reason why some parents and teachers do not spend much time in trying to lead their children to Christ, is because they themselves are so slightly acquainted with Him.

To TRUST CHRIST. The Biblical word "believe" is a difficult one to bring to the child's comprehension. So is the word "faith." The child, however, does know what it is to trust father and mother and to have the cat or dog trust him. Jesus has paid the penalty for sin. There is no more work to be done in giving the sinner a right to come to God. The child must be taught to take Jesus absolutely at His word and

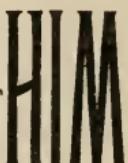
trust Him for salvation and for those things which accompany salvation.

To OBEY CHRIST. Trust cannot be seen, but the effects of trust are very apparent. This fact, the child must be taught. He who does not do as Christ commands does not trust Him, therefore does not believe, therefore is not saved. This must be repeated many, many times to the child, until obedience to Christ proves that he trusts Him.

NOTE:—The question is frequently asked: How many times can a child be converted? The answer is: That depends on what the questioner means by conversion. This much is true: A child can turn to Christ many, many times. In one sense life is a series of conversions. Therefore, the child who professes to be a Christian should not be upbraided for doing wrong, unless the evil doing has been willful or malicious, but should be encouraged to keep turning more and more to Christ. What was it Christ said to Peter? “When thou art converted strengthen the brethren.” What does this mean?

REVIEW

CHILD CONVERSION IS A VOLUNTARY
TURNING OF A CHILD TO CHRIST AS

| | | | |
|---------|--------------------|-------|-----------------------------------------------------------------------------------|
| FRIEND | <i>IN ORDER TO</i> | LOVE |  |
| HELPER | | KNOW | |
| SAVIOUR | | TRUST | |
| MASTER | | OBEY | |

V

WHY LEAD THE CHILD TO CHRIST?

OUR emphasis is on these two thoughts: First, we are speaking of children, not of adults. Second, we are speaking of leading them to Christ. Christians are agreed in the thought that people ought to come to Christ. Our thought is that they ought to come when very young, and that they ought to come as the result of being led to Christ by His disciples. Why should the child be led to Christ?

I. BECAUSE IT IS GOD'S WILL THAT THE CHILD BE SAVED. "It is not the will of your father which is in heaven, that one of these little ones should perish" (Matt. 18: 14). The context shows how desirous the Heavenly Father is for the salvation of the child.

II. BECAUSE CHRIST COMMANDS THAT THE CHILD BE BROUGHT TO HIM. Read again Matthew 19: 13-15. Very small children

were those that the disciples tried to keep from the Master, but He rebuked those who would keep them away.

III. BECAUSE IT IS COMPARATIVELY EASY TO LEAD THE CHILD TO CHRIST. Vast sums of money, much time and great labor are expended in rescue mission work. If that money, time and labor were put into definite efforts to lead the child to Christ, the results would be far greater and there would not be so great necessity for rescue work. Every Christian laborer knows how difficult it is to bring the adult sinner to Christ. Some have learned how comparatively easy it is to bring the child to Christ. "We are a nation of fools," exclaimed an indignant American pointing to Elmira Reformatory. "Why?" he was asked. "Because we spend such vast sums in taking care of our criminals and so little in religious work for children." It is not only easier but less costly to lead the child to Christ than to reform the criminal.

IV. BECAUSE IT IS BEST TO BRING THE INDIVIDUAL TO CHRIST WHEN YOUNG. What is meant by best? Anything and everything

that one wishes to put into that word properly belongs there. It is best in every way to lead the child to Christ. It is best for the child, best for the home, best for the Church, best for the community, best for the nation, best for the Kingdom that the little child be brought to Christ.

Take for example a number of persons, one group of which were converted at the age of forty, and the other group of which were brought to Christ at the average age of eight. It takes but little calculation to enable one to realize how much better off the latter group have been and how much more they have done for their homes, their communities, their churches and the Kingdom, than have the members of the other group.

In point of fact it has been demonstrated over and over again, that a large majority of the active Christian workers of to-day confessed Christ before they were sixteen years old. Had their parents and friends known the possibilities most of them might have been brought to Christ long before they reached their teens.

V. BECAUSE THE CHILD NEEDS CHRIST.

The adult needs Christ, to be sure. Does not the child? You wish your child to be good. Who can give him such help to be good as Christ can? You wish your child to keep out of temptation. Who can deliver him as Christ can? You wish your child to grow in the spiritual life. Who can help him in this growth as Christ can? What is it that Christ does for the adult, who looks to him in faith? That and more Christ can and will do for the believing child. All this is for the present. In addition, however, is that life in coming days. How full of sorrow and suffering it will be, no one can predict. Blessed is he who finds Christ in time of trouble, but thrice blessed is he who has Christ as his all in all before the evil days come. In the valley of the shadow of death, nothing brings peace like the consciousness of the presence of Christ. More children than adults pass through that valley. Hence, the child needs Christ, as we know not when he shall pass through the valley.

VI. BECAUSE EVERY YEAR DECREASES THE

PROBABILITY OF THE CHILD COMING TO CHRIST.

In the following table prepared by Dr. Coe, we see the age of conversion of men. Many tables similar to this, tell about the same story. It must be noted, however, that many of these men probably were led to Christ years before the time when they publicly confessed Him.

AGE OF CONVERSION OR DECISIVE AWAKENING OF 1,784 MEN.

| | Cases Examined. | Average Age. |
|----------------------------------------------|-----------------|--------------|
| Graduates of Drew Seminary | 776 | 16.4 |
| Y. M. C. A. Officers..... | 526 | 16.5 |
| Starbuck's Conversion Cases..... | 51 | 15.7 |
| Starbuck's Cases of Spontaneous Awakening... | 75 | 16.3 |
| Members of Rock River Conference..... | 272 | 16.4 |
| My own Cases of Decisive Awakening..... | 84 | 15.4 |
| Total..... | 1,784 | 16.4 |

Who can tell how many of those who never came to Christ made up their minds before they were twelve years old?

A mother once came to the writer and found fault with him because he paid so much attention to the children of the congregation and so little to the young men thereof. Thinking that perhaps he was to blame he consulted a wise woman who knew the facts. When she heard what the

mother had said, she shook her head and declared : " It's too late for you to do anything for her sons. She did not begin early enough. She did not do her duty when they were young." How sad was the thought that this distracted mother, anxious for the salvation of her boys, had let the best time for bringing them to Christ pass by unimproved!

Recently I met a fine looking man of the world, well dressed, exhibiting many evidences of worldly success. Well do I remember when at the age of thirteen, he returned to me a package of religious literature the contents of which had been given to him at different times, in the hope of helping him to decide for Christ. With this package came a courteous note in which he said: "I do not care for any of these things," meaning those things which related to his soul's welfare. For three years we had labored faithfully with him, but we had not gotten hold of him early enough. The first ten years of his life had been spent under the influence of his rationalistic father, who scoffed at religion. The impressions

then made were so strong that we could do nothing to change them, and so at thirteen he had deliberately chosen to reject the claims of Christ.

It is a solemn, an awful thought that each year that passes decreases the probability of that child in your home, or in your class coming to Christ. How the thought should spur the parent and the teacher to action while it is to-day.

VII. BECAUSE OF THE JOY IN THE WORK.
“There is joy in the presence of the angels of God over one sinner that repenteth.” Likewise there is great joy in the heart of the one who is privileged to be the instrument for leading a soul to Christ. This joy is increased when the one led to Christ is a child, because there is the thought that a long life is to be devoted to God and to humanity. Those who are engaged in the work of bringing the little ones to the Saviour declare that they experience no joy quite so sweet as that which is theirs when those little ones give themselves to Jesus Christ.

VI

PREPARATION FOR LEADING THE CHILD TO CHRIST

MANY earnest Christians shrink from what they call the task of leading the child to Christ, because they say: I have no preparation for this kind of work. To help such persons and any others who will avail themselves of them, the following suggestions are made. In order to lead the child to Christ there must be:

- 1st. WILLINGNESS.
- 2d. KNOWLEDGE.
- 3d. CONSECRATION.
- 4th. POWER.

These words are neither logically nor chronologically arranged. In some persons one may be first in order, in other persons another may take precedence. The realities for which they stand, however, will all be needed by every successful worker.

WILLINGNESS. The first question concerning this work is not: "How shall I do it?"

but "Am I willing to do it?" Many would-be workers have listened to lectures on methods and have done nothing, because they were not willing. What is it that God wants first? Not a skillful worker, but a willing mind. (See John 7: 17.) Why was Mr. Moody so mightily used by God? Was it because he was so well prepared to do the work? Not in the first instance. It was because he was so willing to do God's will. What God desires most is the willing mind. The supreme test to which the worker should subject himself is suggested by the question, "Am I willing to lead the child to Jesus Christ in God's way?" If that question is answered in the negative, any further consideration of the subject of preparation will be fruitless. If it is sincerely answered in the affirmative the other necessary steps in preparation are possible.

KNOWLEDGE. Again the example cited in the preceding paragraph. Mr. Moody was willing, but he had much to learn. Because of his entire willingness, God instructed him, so that he became the most successful soul winner of his generation. As in his

case, so my willingness must be followed by knowledge. The command is: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly-dividing the work of truth" (2 Timothy 2:15). But what must I know?

1. CHRIST. In order to present Christ to the child, I must know Christ. Can I know Him without study? The more I know Christ the better I shall be able to present Him to the child and the more I shall desire to do so.

2. THE BIBLE. There are multitudes of Christians, who have a general knowledge of God's word, but who cannot put that knowledge to any practical use in leading the child to Christ. It is not enough to know that a certain thought is expressed somewhere in the Scriptures. The skilled worker must be able either to repeat that verse or to tell the child where it is found, or at least must be able to turn to it readily when dealing with the child. This working knowledge of the Bible is indispensable to soul-winning.

3. YOURSELF. There are those who know

Jesus Christ and who are students of the Bible, who, nevertheless, cannot lead the child to Christ. Why not? you ask. Because they repel the child. Did you ever hear of my friend whom I call the file man? Yes, file man, spelled with capitals FILE MAN. He is devout, earnest, zealous, but he cannot lead children to Christ, because he repels them. He is like a man encased in an armor of files. He is always jabbing with the sharp ends of his files those whom he meets. He is constantly rubbing the rough surface of his files against those whom he desires to help. The result is that persons avoid him. He does not mend his ways because he will not listen to one who tells him about his file-like make up. He always blames the other person. He does not know himself. He will never have any success as a soul-winner until he studies himself as well as his Bible. "Know thyself."

4. THE CHILD. Jesus the great teacher never treated two individuals exactly alike, because He knew the differences in persons. We cannot lead children *en masse* to

Christ. Each child must be lead separately. In order to do this, each child must be studied. No two children look at things from exactly the same view-point. In order to lead a child to Christ, I must know its view-point. No two children are standing in exactly the same position with reference to Christ. In order to lead them to Christ I must know where they are standing. Here is a child whose back is turned to Christ. If I take that one by the hand and lead him in the direction in which he is facing, I shall lead him away from Christ. Here is another child, perhaps in the same family, perhaps in the same class with the other whose face and heart are turned towards the Saviour and all I have to do is to lead him a few steps farther Christward. No two children have exactly the same knowledge of Christ. In order to lead them to Him, I must learn what they know. These various elements of knowledge are possible only when I am acquainted with the child. Workers for Christ, child study is not a fad to be discussed in society clubs and at pink teas. It is a mighty lever in the hands of

those who will make use of it to lift the child Christward. Therefore study the child.

CONSECRATION. There are few realities connected with Christian living about which so much nonsense has been prated as concerning that which is commonly designated consecration. Here is the real soul-winner's idea of consecration. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice holy, acceptable unto God, which is your reasonable service" (Romans 12:1). No longer does God desire a burnt-offering. The bullock, the lamb, the pigeon are not now acceptable to Him as a sacrifice. The martyr who dies for Christ has his place in the development of the kingdom, but it is an exceptional place. God wants the living sacrifice. What does that mean? That I sacrifice myself for Him. What parts make up myself? My hand, my foot, my ear, my tongue, my eye, my brain, my heart. It is folly to sing: "Consecrate me now to Thy service, Lord," unless I am willing to use hand, foot, ear, tongue, eye, brain and

heart in doing my part towards answering that prayer. Perhaps it will be necessary to use all the members of myself in order to lead a little child to Christ. If I do, then am I presenting my body to God as a living sacrifice. In such sacrifice He delights. Let there be no less prayer, but let there be more real consecration.

POWER. This work of leading the child to Christ is spiritual. In order to do it we must have spiritual power. Many say that spiritual power is necessary before any of the three requisites dwelt upon in the foregoing. True. Without the Spirit of God, we will not be willing, we will not gain the proper knowledge and we will not really consecrate ourselves for service. Therefore, let him who wishes to lead the child to Christ, be experientially convinced of the truth of the Master's promise: "If ye then, being evil, know how to give good gifts unto your children how much more shall your heavenly Father give the Holy Spirit to them that ask Him?" Let him not try to do this work in his own power, but let him ask for the Holy Spirit, and let him be-

lieve that he can have just as much spiritual power as he is willing to use for the glory of God and for the good of humanity. Without this power he is helpless. With it he can do all things that God wishes him to do. At least three things are absolutely essential in order to have the spiritual power necessary to lead the little one to Jesus:

1. Prayer.
2. Connection with God.
3. Use of the power given.

REVIEW

PREPARATION NEEDED

WILLINGNESS.

KNOWLEDGE OF CHRIST.
THE BIBLE.
SELF.
THE PUPIL.

CONSECRATION.

POWER.

VII

HOW TO BRING THE CHILD TO CHRIST

IT is not difficult to tell *why* we ought to bring the child to Christ. It is very easy to exhort others to bring the child to Christ. It is not so very easy to answer the question *how?* This, however, we purpose to try to do.

It must never be forgotten that there is no one successful method, and that no two children can be dealt with in exactly the same manner. Moreover, a method that is a failure at one time, may be successfully employed at another, and a child who has remained apparently insensible to one appeal may readily yield to another. So do not be discouraged, but try, try again. The following are suggested in a general way:

I. RELY ON THE SPIRIT'S WILLINGNESS TO HELP YOU. Remember that the work of leading the child to Christ is His. Never

forget that you are the instrument in His hands for doing the work. Be encouraged with the thought that He is not only able but also very desirous to help you. At every point in your endeavors for the child, look to Him for direction, inspiration and power. Tell Him of your mistakes and acknowledge the part which He has played in your successes. As He took the things of Christ and showed them to you through some human instrumentality, so He will show them to the child, through you.

II. PRESENT CHRIST TO THE CHILD. I do not believe that the time of every Sunday-school session should be occupied in simply presenting Christ to the child, but I do believe that that time is largely misspent if there is not underlying the teaching the thought that the lesson is going to lead up to Christ. Take your Bible as the type. In it are many forms of teaching; in it there is much of history, of chronology, of geography ; types, ceremonies and institutions have their place, but are they not all for the purpose of leading up to and of presenting Christ ? So it ought to be with my teach-

ing. Methods may vary, to-day I emphasize one truth, on next Sunday a different one, but all the lessons should in some way point to Christ. In addition to this, I would present Christ to my class as a whole, and I would present Christ outside of the class to the individual members thereof. In this respect, frequently, too much is taken for granted. Parents think that the Bible-school teacher will lead their little ones to the Saviour, and the Bible-school teacher thinks that the parents will do it. Again at especial times, for example on decision day, Christ should be presented to the children, as if this were the first opportunity that had ever been offered to accept Him.

III. REMEMBER THE DIFFERENCES IN CHILDREN. I once heard of a boy who not only was a liar, but who did not think it wrong to lie and who had been taught to lie by his mother. It would not take a very vivid imagination to picture that boy sitting in a Sunday-school next to a boy who thinks it a great sin to lie, and whose mother has neglected no opportunity to instill in him a hatred of deceit. Those two boys cannot

be led to Christ in exactly the same way. Here is a child that has been instructed in the truth since infancy. Here is one that was born and has been bred in an atmosphere of unrighteousness. What a difference there is between them! Unwise indeed is the one who ignores these differences when presenting Christ to the two.

IV. USE THE CHILD'S LANGUAGE. Not childish language, not baby talk, but language that the child can understand. Much that is uttered on religious topics in the presence of the child is spoken in an unknown tongue, and it results in nothing, because it is not understood. The writer has long defended this thesis: *The highest spiritual truths may be taught to, and understood by, the child, if uttered in language with which the child is familiar and illustrated by those things which are on the plane of the child's experience.* This brings us to one other suggestion concerning the How.

V. USE ILLUSTRATIONS WHICH THE CHILD CAN UNDERSTAND. Those who deal with children are quite apt to refer to Jesus as the great Master Teacher, and yet are very

prone to neglect or to refuse to follow His example. When the great teacher taught the most sublime truth, His illustrations were from the common every-day life of the people. He made them *see* the truth. So, he who would present Christ to the child must first see as the child sees and then present the truth by illustrations on this plane of vision.

VI. DO NOT EXPECT TOO MUCH OF THE CHILD. A Christian is a disciple of Christ. A disciple is a learner, a follower. The test that we should apply to the child who wants to confess Christ is: Do you love Jesus Christ so that you are willing to follow Him? Conversion is turning to Christ. The one who has turned to Christ does not by that act become perfect. We have already stated that conversion is not sanctification. Has this not been frequently forgotten in dealing with the child? Have we not expected that development, that maturity, that holiness which is often lacking in even the mature saint? A child of seven may be as real a Christian as is the adult of forty-seven without the experience of the latter.

VII. REMEMBER HOW PATIENT GOD HAS BEEN WITH YOU. Not once nor twice but many times was Christ presented to you before you accepted Him, and after you had accepted Him what haltings, what stumbling, what going backwards there were ! What alternations of light and darkness, of hope and despair, of faith and unbelief there were ! And through it all, how tenderly and how patiently He encouraged you, helped you and led you. Your case was not an exceptional one. There was no especial reason why you should have been treated with such loving kindness. Do not forget all this, and it will make you loving, gentle and patient with the little one whom you want to lead to the Saviour or who has accepted Him.

SOME HINTS.

In the effort to bring the child to Christ there are some things that should be thought about over and over again, especially when the child does not seem to want to accept Christ.

1. Study the Word and pray earnestly

until you are fully convinced of the possibility of the child coming to Christ very early in life.

2. Put away all feeling of rivalry or jealousy. What difference does it make who is the instrument in leading the child to Christ, if the child only comes.

3. Secure if possible the cooperation of others in the effort to lead the child to Christ. The parent should cooperate with the teacher and pastor and *vice versa*.

4. As a general thing it is best to deal with the children individually and in private.

5. Some Sunday-schools have adopted the plan of monthly evangelistic services during the school session in addition to the private dealing with the children.

6. Other schools have especial evangelistic meetings for the children at a time other than that for holding the Sunday-school services.

7. The observance of decision day has resulted in many young children confessing Christ.

8. As a rule, children should not be asked to attend the especial evangelistic

services of the church, because in them the appeal is made to the adult sinner. If, however, children do attend such services they should be spoken to by workers who know something about the religious life of the child.

VIII

DECISION DAY

AMONG the many institutions connected with the Sunday-school which have come into prominence during the last few years, none seems destined to result in more spiritual good than that which is popularly known as decision day. The State Sunday-school Association of Pennsylvania has recommended the last Sunday of December to be observed as decision day. Wonderful results are reported in that State. The New York State Sunday-school Association recommends the observance of the second Sunday of January. During 1901 the number of conversions in the Sunday-schools of the State of New York greatly exceeded that of any of the few years preceding. This was due largely to the fact that many schools for the first time held decision day exercises.

OBJECTIONS.

In his investigations of the subject, the writer has met with many objections to a particular day known as decision day. These objections, expressed in various forms, for convenience may be summed up under four headings:

I. Every Sunday should be a decision day. This of course requires no answer. Every Sunday ought to be a decision day, but is it? In some schools a great many Sundays pass year after year without any especial effort being made to lead the members of some of the classes to a confession of faith in Christ.

II. We do not wish to unduly influence our children. But your children are being unduly influenced whether you wish it or not. The probabilities are, that if you are not influencing them strongly for good, they are being influenced positively for evil.

III. My child is too young to become a Christian. Probably this objection is due to the confounding, in the mind of the objector, of the effort to bring the child to Christ, and the matter of church-membership.

IV. Our children are Christians. That may be so. Then the effort put forth on decision day should be to get them publicly to take a stand for Christ. This will help the child all through life and will encourage others.

WHAT IS IT?

Decision day is an especial effort put forth, after much prayer and preparation, to have every unconverted member of the Sunday-school face the question of deciding for Christ, and to urge every Christian member of the Sunday-school, who has not already done so, to confess Christ.

In many places where decision day has been observed more than once other forms of decision are asked for. For example, the pupils may be asked to decide to do some especial form of work, or to engage in some especial services for the advancement of the Kingdom.

WHY HOLD DECISION DAY?

Many answers may be given, one perhaps will suffice—To bring to definite fruit-

age the results of the teaching of parents, pastors and Bible-school workers.

One Sabbath afternoon, the writer preached to an ordinary congregation in which was a number of girls. His sermon had been prepared for, and addressed to, adult Christians. After its delivery, the girls of the congregation, for what reason he knows not, tarried in the church. He spoke to them as they stood in a group, urging them to then and there accept Christ. Ten girls, ranging in age from nine to seventeen years declared their determination to accept Christ then and there as their Saviour, and henceforth to live for Him. These girls are now giving positive evidences that their decision was a real one. There was no excitement and no emotion, it was simply an appeal made to the will and responded to. A teacher through whose class most of these girls had passed, declared that the writer should take no credit for what he had done, that these girls had been well taught, and ought to have been Christians. This is absolutely true, but up to that time no one had made a

definite appeal to them in such a way that they responded. It needed but this added endeavor to bring to fruitage the teachings of years. There are very many schools where such an effort put forth in a prayerful way, and blessed by the Spirit of God, would yield wondrous results.

A SPECIMEN DECISION DAY.

In planning for carrying out a successful decision day three points of time must be very carefully considered, namely:

I. BEFORE THE DAY. There have been many decision days, which have been decided failures because the proper preparation was not made therefor. The following is suggested in preparing for such a day:

1. The day and the work must be prayed for. Everything, both in planning and in execution should be done in absolute dependence on the Holy Spirit. To know the mind of God and to be in such an attitude that the Holy Spirit can use the workers, there must be much prayer.

2. There must be much planning in advance. This will not interfere at all with

the working of the Holy Spirit, provided the plans are made in subjection to Him, and with the thought that He is to be looked to in their carrying out.

3. The time for the decision day exercises should be announced well in advance. There are those who object to such an announcement, saying: If we announce the day, some will remain at home who should be there. The answer is, Let them remain away. There is nothing gained by forcing matters. Much is lost if there is not a calm, deliberate decision.

4. Cooperation ought to be secured. All the parties who should be interested, pastor, Sunday-school officers, Sunday-school teachers, parents and friends of the pupils of the school should be asked to co-operate both in prayer and in work.

5. This cooperation perhaps can be secured best through a sermon preached by the pastor, through announcements at prayer-meeting, teachers' meeting and the various meetings of the church, and by personal visitation upon those whose sympathy and cooperation are sought for.

II. DURING THE DAY. The best laid plans will be fruitless unless they are well carried out. Hence, the climax of the planning should be reached on decision day.

1. The leader. Ordinarily the pastor should be the leader in the decision day exercises. It would be better, however, if an outsider who is tactful in appealing to young people, could be brought into the school to lead the decision day exercises. There are many things that handicap the pastor because of his knowledge of individuals, from which an outsider would be free.

2. The workers. Every adult Christian member of the school, and every adult Christian visitor in the school on decision day should have something definite assigned to them. Some should be appointed to lead in prayer, some should be instructed concerning singing, which may be made a very important feature of the exercises, some, who are fitted for the work, should be especially instructed in regard to their speaking to individuals.

3. The pupils. If possible, during the

day, at least two appeals should be made to every pupil in the school. One should be made by the teacher or some friend to the pupil individually, the other should be made to the school collectively.

4. The record. There should be a correct record kept of all who in anywise manifest either a desire to accept Christ, or their decision for Christ. In some cases the various teachers will be the best persons to keep this record. In other cases, there may be especial individuals appointed whose duty it will be to make note of such names and facts as will be helpful to the pastor and workers of the school in their future talks with the members thereof.

III. AFTER THE DAY. One of the complaints frequently made concerning decision day, is, that those who have decided do not hold out. This complaint is never well founded when the work of decision day is not allowed to cease with that day. The following is suggested:

I. Those whose names have been taken as having expressed a desire, or as having made a decision should be at once followed

up with personal effort on the part of those best fitted to reach them.

2. Wherever possible the pastor's communicants-class should be formed. Many pastors are alive to the importance of such classes, and the testimonies received concerning the benefits thereof, prove that the results of decision day may be conserved.

3. In some churches where the pastor's communicants-class is not formed, those who have decided for Christ are put into classes according to age, and have the benefit of the experience and the teaching of mature Christians who are capable of giving their instruction from the standpoint of the young convert's capacity and needs.

IX

CHILD DISCIPLESHP

TERMS EMPLOYED.

IT is quite difficult to find the proper term for the subject which we are now to consider; some words include too little while others exclude what ought to be taken into account.

CHILD CONVERSION is the phrase used by many, but there is much more needed for the proper spiritual development of the child than what is ordinarily understood to be comprehended in the term conversion.

CHILD CULTURE is popular, but as it seems to omit or to reject the idea of regeneration it is looked upon with disfavor by large numbers of earnest Christians.

CHILD EVANGELISM is employed by those who would have the whole of the gospel of Jesus applied to the life of the little ones. While it is an excellent term, some who employ it are charged with stopping short of

the idea of spiritual culture for the lambs of the flock.

CHILD DISCIPLESHIP was suggested to the writer by the Rev. C. G. HAZARD of Catskill, N. Y., as being a term that would include all that is necessary in treating of the thought, THE CHILD FOR CHRIST. (See Matt. 28: 19, R.V.)

Let us for convenience adopt this phrase, with which we will deal in a series of questions as follows:

WHAT IS CHILD DISCIPLESHIP?

The dictionaries tell us that the verb, to disciple, comes from the Latin word *disco*, to learn, and that it means to teach, to train. The noun disciple means one who accepts and follows a teacher or a doctrine, and has come to include the following ideas, a believer in, a learner, a pupil, an adherent, a follower. All these terms may be applied to the thought of child discipleship.

In this case, as in almost every other one when we are seeking for light and information on spiritual subjects, the Bible furnishes us with the help we need. In reference to the term discipleship, "Jesus said to the

Jews, which believed on Him, If ye continue in My word, then are ye My disciples indeed, and ye shall know the truth and the truth shall make you free" (John 8: 31, 32). True, we have been accustomed to think of this comprehensive statement as referring to adults, but does it not belong equally well to the little children? It gives us the five elements of child discipleship, namely:

1. Belief in Jesus.
2. Knowledge of His word.
3. Continuance in His word (or obedience).
4. Knowledge of the truth. This includes knowledge of Jesus, who is the truth.
5. Spiritual freedom.

This last is the end aimed at in true discipleship, freedom from superstition, freedom from sin, freedom from the penalty of sin, freedom from fear.

WHY DISCIPLE THE CHILD?

Because if a child is not discipled for Christ, he or she most likely is being nurtured in those things which are against Christ.

Most absurd is the position of those par-

ents who declare: I do not wish to unduly influence my child in regard to religious matters. I wish him to grow up without a bias and to choose intelligently when he is old enough to do so for himself.

Unduly influenced! If children are not influenced for Christ they are being most strongly and persistently influenced against Him. Without a bias! No child can grow up without a bias. If he is not being turned to Christ, he is being turned away from Christ.

Nay, nay, parent, you do not talk and act thus in regard to anything else. You influence and bias your child as to what he shall eat and drink, as to what he shall wear, as to his physical culture and intellectual development. Very foolish would you be if you did not. Will you be unwise in regard to the most important part of your child's make-up, his spiritual nature, and not influence him early, strongly, and persistently but lovingly Christward?

WHEN DISCIPLE A CHILD?

I. As soon as possible, the earlier the

better. Conventionally speaking your child that lives in the house which you call his body is made up of mind and spirit. Your work is to bring his spirit into the proper relationship with the Eternal Spirit. The spirit is to be reached through the mind. Impressions on the mind are made very early and in various ways. Therefore, the child's nurture in spiritual things should commence:

1. As soon as he begins to think. The developing *intellect* of the little one should be an avenue through which he may come to know God.

2. As soon as he begins to be influenced by his emotions. The *sensibilities* should be employed in the effort to lead the child to Christ as soon as he is susceptible to those influences which result in emotions. As with the man so with the child is it true that with the heart he believeth unto righteousness.

3. As soon as he begins to form judgments. One office of the Holy Spirit is to bring man's will into conformity with the Divine will. The parent should begin to

work with God in this effort just as soon as the child begins to exercise its *will*. Not a broken will, but a strong will in harmony with God's will is the ideal of Christian obedience. Such a will may be developed very easily in childhood.

II. The effort to disciple the child, thus early begun should be continued until manhood or womanhood is reached. While there are many parents and teachers who do not begin the process early enough, there are also many who discontinue it too soon. If the child is properly trained in infancy, it will not be difficult to continue the training. Care should be taken, however, to continue the work on through childhood and adolescence, even though during the later period there be restlessness or even rebellion on the part of the youth.

III. The work of discipling should be continuous. Patience, perseverance and unceasing vigilance must be exercised. The price seems to be large, but, oh! how great will be the dividends yielded both in time and eternity. Haphazard, intermittent efforts on the part of those who handle the

young are responsible for much of the poor discipleship which every thoughtful person laments.

WHERE DISCIPLE THE CHILD?

Most of the answer to this question is given in the preceding paragraphs.

I. In the home. Nothing really ever takes the place of a genuine Christian culture in the home during the years of childhood. Because of a ready yielding to the work of the Holy Spirit, many of those who were deprived of such home culture have become grand Christians, but they are the first to admit that they have lost much because of the lack of such culture.

II. In the Church. More and more is it coming to be recognized that the local church is an institution whose duty it is, among a variety of other things, to nurture the young. No longer is the average church official represented as a judge whose business it is to sit in judgment on the misdeeds of the young, but as an intelligent, careful trainer who by his wise and loving oversight, sympathy and helpfulness, supple-

ments the efforts of the parents in the discipling of their children or who takes the place of the parents for those who do not have the advantages of home culture.

III. In the Bible-school. The teacher who considers her work finished when she hears a lesson on Sunday, belongs to the dark ages of Bible-school work. Because of her nearness to the children, and because of her many opportunities for impressing them with the truth, the modern Sunday-school teacher recognizes that next to the home the Sunday-school class is the place where children can best be nurtured for the Lord. Thank God for the ever increasing army of men and women who appreciate and improve their opportunities in this regard.

IV. In children's meeting. Many churches, especially in cities and in villages now have their children's meeting in which the work of the home and of the Sunday-school is further supplemented in the effort to bring an added influence to bear on the Christian culture of the child.

In cases where there is little or no home

culture these meetings are of great value in supplying, if only in a very imperfect way, that which is lacking in the home.

V. In the pastor's class. In many churches the pastor has a class composed of young people. Some classes are made up of those who have confessed Christ on decision day or at the public services and are now preparing for church membership. Other classes contain those who are under Christian instruction for the purpose of nurture and training without any especial thought of church membership. The writer has heard of children being in such classes for two years or over. In these classes, the wise, active pastor finds a large field for very fruitful services.

VI. In every place. It should never be forgotten that there is no place where a Christian can meet a child without the elder influencing the younger. How different would be the lives of many Christians were they to frequently ask themselves: What can I do to help make true disciples of these little ones whom I meet from time to time?

BY WHOM SHOULD THE CHILD BE DISCIPLED?

The answers to the preceding questions give the answers to this one. They need only be recalled. By

- I. PARENTS and the elder members of the family.
- II. PASTOR and church officials.
- III. BIBLE-SCHOOL TEACHER.
- IV. LEADER OF THE CHILDREN'S MEETING.
- V. CHRISTIANS GENERALLY.

In his travels over the state of New York the writer finds a steadily and rapidly increasing body of Christians of all denominations who are devoting themselves to the work of child discipleship. There are many who sympathize with the pastor referred to in the following extract from a letter:

"Our pastor said the other day that he had come to the conclusion that if the old sinners that he had been after so long were bound to go to the devil, he was going to let them go and would spend the rest of his life for the children."

REVIEW

CHILD DISCIPLESHP

I TERMS EMPLOYED

- CHILD CONVERSION
- CHILD CULTURE
- CHILD EVANGELISM
- CHILD DISCIPLESHP

II WHAT?

III WHY?

IV WHEN?

- 1. EARLY
- 2. CONTINUED
- 3. CONTINUOUS

V WHERE?

- 1. HOME
- 2. CHURCH
- 3. BIBLE-SCHOOL
- 4. CHILDREN'S MEETING
- 5. PASTOR'S CLASS
- 6. IN EVERY PLACE

VI BY WHOM?

- 1. PARENTS
- 2. PASTOR
- 3. TEACHER
- 4. LEADER
- 5. CHRISTIANS

X

CHILD DISCIPLESHP (CONTINUED)

WHAT IS THE BASIS OF CHILD DISCIPLESHP ?

As in the case of so many questions which men are prone to discuss vaguely, the answer has been given by the Great Lover of children Himself. The basis of child discipleship, as of adult discipleship, should be the truths founded on the one word LOVE.

“Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it. Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets” (Matt. 22: 37-40). Coupled with this should be the definition of God as given by John the Beloved: “God is love” (1 John 4: 8) and the statement : “We love Him because He first loved us” (1 John 4: 19).

Have we not in these few verses just what is needed as the basis for child discipleship? The child should be early and continually taught that:

I. God is love. Many children have conceptions of God which are not in accord with the essence of the Heavenly Father.

II. God loves him always. Blessed is that child who early grasps the thought that no matter what he is or what he does God loves him. "God will not love you if you do that," is a declaration that has no place in true Christian culture.

III. He should love God supremely. Above the love for father or mother or friends should come the love of the child for its Heavenly Father, who has done so much for him. "I love God first and I love my mamma second," was the declaration of a boy of five, which occasioned much surprise on the part of some who heard it. Why should it not be so?

IV. Every action, whether it be what is conventionally known as a religious one or a secular one, should be based on love for God. Some will object to this on the

ground that the child is too young to understand. He is not too young, if the truth is put before him simply. Much of the mischief done by adult Christians grows out of the theory that there are some times and some places that are religious, and that other times and places are not religious.

V. Love for God is manifested by love for one's fellows. No child should be permitted to say "I love God," without being taught that his love for God must be shown by his love for those about him. (See 1 John 4:20.)

VI. Love for others is manifested in word and action. Hence, the little one should be taught from the very beginning to carry out literally the words of the Master: "As ye would that men should do to you, do ye also to them likewise" (Luke 6:31).

To be sure this method of discipling will be very difficult, but, if persevered in, it will result in less talking about and singing about love, and in more *love* on the part of the disciples of Him who loved us enough to give His life for us.

WHAT IS THE CHILD'S RELATIONSHIP TO JESUS ?

Better than talking about being good is the effort to get the child into vital relationship with the source of goodness. Instead of telling the young disciple to be good and perhaps scolding him for not being good, the wise nurturer, whether parent or teacher, will endeavor to get the child to come into personal touch with Christ. In this endeavor the little one will be taught that

I. Jesus is his example. The child Jesus will be kept before the mind, and he who is to imitate Him will be taught how He as a child grew in

1. Wisdom (Luke 2:40).
2. Stature.
3. Favor with God.
4. Favor with men (Luke 2:52).

Under all possible circumstances, conditions and contingencies, the trainer should get the child to ask sincerely: What would Jesus have done about this when He was a boy?

II. Jesus is his helper. To tell a child to be good without showing the child how to have help to be good, is to put on the little

one a burden grievous to be borne. The young disciple should be taught that Jesus wishes to help him to be good, because He loves him and desires to have him good. Moreover, he should also be very early instructed in the truth that among other reasons Jesus is able to help those who are trying to do right, because He went through all the experiences of a child.

III. That Jesus wishes children to confess Him. Uniting with the Church is one method of confessing Christ, but not the only one. Children should be taught that it will please Jesus and do them good to confess Him everywhere. Care should be taken to explain what it is to confess Christ and to show how many opportunities there are to do this in natural and quiet ways.

NOTE:—In dealing with children who have not been nurtured for Christ in their homes, the very first effort should be put forth to get them to come into personal touch with Him. Some children are very far from Christ, some are very close to Him. Some children have their backs turned to Christ, some are facing in His direction. Hence, a

knowledge of the individual is necessary on the part of those who would lead the child to Christ.

WHAT IS THE CHILD'S RELATIONSHIP TO TRUTH?

The word truth here is used as the opposite of deceit and lying. It is not difficult for us to talk about the untruthfulness of the Oriental, but the fact is that the great sin of America to-day is lying. Society, business and politics are honeycombed with deceit. Clean-cut distinctions between truth and falsehood, between right and wrong seem to be very rare in these days. Our hope for the future of our nation lies in the culture of the young of to-day who are to be the Christian men and women of tomorrow. With this in view the child should be taught

I. To know the truth. The tendency of children to exaggerate because of the workings of their imagination is recognized and due consideration must be given to it. However, without blaming the child for the vagaries of its imagination or trying to destroy the power thereof, it should be

taught to discriminate clearly between truth and falsehood, and to put in their proper relationships the results of a vivid imagination.

II. To tell the truth. A premium should be put on truth, and the child should be urged to tell it regardless of consequences. Moreover, he should be taught to fear a lie as much as he does the smallpox.

III. To stick absolutely to the truth. "Will it pay?" is the question that is too frequently asked at the expense of absolute truth. Before the child gets into this atmosphere where the dollar rules, he should be taught that a lie never pays, that it comes from the father of lies and that "all liars" shall be excluded from heaven, where all is truth. (See Revelation 21:27 and 22:15.)

IV. To measure himself and all questions of truthfulness by the example and standard of Jesus instead of by the world's standards.

WHAT IS THE CHILD'S RELATIONSHIP TO THE CHURCH?

Sad are the mistakes that have been and

are being made by those who put the church in the place of Jesus Christ. Recently, I met a bright girl of twelve who told me that her grandmother thought that in about six months she would be good enough to unite with the church. There was, so far as I could learn by questioning, no effort made by the grandmother to bring the child into loving, vital relations with Jesus Christ as suggested above. The church seemed to be both the means and the end of all goodness and life. In view of the fact that there are so many Christians like this grandmother, the following are suggested:

I. It is a great mistake to put the church in the place of Christ. In child discipleship let us hear more about union with Christ by faith and less about uniting with the church.

II. If the child voluntarily asks for admission to the church and gives evidences of love for Christ and willingness to obey Him, he should be admitted to church membership. At what age? No rule can be given. A famous president of a theo-

logical seminary united with the church at seven years of age. Henry Drummond publicly confessed Christ at nine years of age. One of the best Christian workers that the writer has ever been privileged to know joined the church at ten years of age.

III. Too much in the way of Christian experience and development should not be expected of those young confessors. They are the lambs of the flock to be folded, fed and nourished. There are grandmothers to-day who are demanding from their grandchildren more fruitage than they themselves are yielding. There are parents who expect more from their children than they themselves are willing to yield to the Lord.
This is all wrong.

IV. During the period of early adolescence, these young Christians should be very carefully handled and many allowances should be made for them. They are then passing through a phase of development which has rightly been called "*the period of storm and stress.*" The church should throw around them all possible safe-

guards and should lovingly and patiently hold on to them until they come into the harbor at the end of the period. For a few years all harsh judgments should be withheld.

Judge not ! the workings of his brain
And of his heart thou canst not see ;
What looks to thy dim eyes a stain,
In God's pure light may only be
A scar brought from some well-won field,
Where thou wouldest only faint and yield.

—Adelaide Procter.

How ?

The natural and legitimate question is: How is all this discipling to be accomplished? While much will depend upon the characteristics of the young disciple and much upon the wisdom and tact of the one who trains him, the following are suggested in a general way as answers to the "How?"

I. By atmosphere. As in the natural realm, so in the spiritual realm, much depends on atmosphere. An atmosphere dominated by the Spirit of Christ will do much to influence the child for Him without any formal teaching. Hence, the chief

effort of parents should be to have their home the abiding place of the unseen Christ. Officers and teachers of the Sunday-school should make it their main work to have the atmosphere of the school permeated with the Spirit of Christ.

II. By example. There is no power in precept unless it is backed up by example. Hence, parents and teachers of the young should be more particular about what they *are* and what they *do* than about what they teach. This is frequently reversed with the result that good teaching is nullified by poor living.

III. By stories. Very little children especially are very susceptible to truth conveyed in story form. Blessed, therefore, is that parent or teacher who has learned to teach by telling stories. They who have not so learned should try to do so.

IV. By reading. After the child passes his eighth birthday, he begins to read for himself. This is the golden opportunity of the one who wishes to disciple him. Bible-stories especially should be given to him, and story books that will inculcate the

truths to be learned should be put into his hands. Children from nine years of age upwards *will* read. The only question is: *What will they read?* The answer to this depends upon parents and teachers.

V. By conversation. Why do most Christian parents in their homes talk about everything else but religion? Why not talk to the children in a natural way about those things that are of vital importance? The writer once took a walk through the woods with a girl of nine. To his surprise he found himself conversing with her in the most natural, unconventional way about religious topics. Why his surprise? Because it was so unusual to find one able and willing to converse in this way. Subsequent inquiries disclosed the fact that religion was as much a part of the household talk in the child's home as were the ordinary secular affairs of life. Alas! that this home should be such an exception. Alas! that parents and teachers neglect the most natural and easiest way of discipling the child.

REVIEW

CHILD DISCIPLESHIP

ITS BASIS—LOVE

ITS RELATIONSHIP TO

1. JESUS
2. TRUTH
3. THE CHURCH

ACCOMPLISHED BY

1. ATMOSPHERE
2. EXAMPLE
3. STORIES
4. READING
5. CONVERSATION

XI

THE WORKER'S PRIVILEGE

YEARS ago, a conscientious, hard-working, discouraged teacher came to her pastor, who was also the superintendent of the Sunday-school, in which she taught a group of adolescents and declared—"I am going to give up my class of boys."

"Why?"

"Because I cannot bear the thought that I am responsible for their salvation. It almost kills me to think that I cannot lead them to Christ."

Without pausing to seriously consider the force of his words, the pastor promptly answered: "You are not responsible for the salvation of your boys."

"I am not! For what then am I responsible, as their teacher?"

The interrogated one was not prepared for the pleading expression in the eyes looking into his, nor for the vehemence with

which the question was hurled at him. There was no opportunity for reasoning, no necessity for circumlocution, so he answered at once:

"You are responsible for knowing the truth, for teaching the truth and for living the truth. There your responsibility ends. If I felt that I was responsible for the salvation of the people who face me on Sunday nights, I would not dare preach to them. If I proclaim the truth and live it, my responsibility ends. If my hearers reject the truth the responsibility for doing so rests upon them. So is it with your boys."

The teacher departed and resigned her position in the Sunday-school. The pastor was led to carefully consider his answer in order to ascertain whether he had spoken wisely. He came to the conclusion that he had declared the truth to the teacher and years of reflection on the subject have not led him to change his mind, although he has heard more than one zealous orator tell teachers that they are responsible for the salvation of their pupils.

In the hope that some who are troubled

in reference to their responsibility may be helped, we ask on their part a prayerful consideration of their responsibility. For what is the Christian worker responsible? We answer:

I. FOR KNOWING THE TRUTH. The teacher should know truth generally. For his own sake first of all and for his pupils' sake in the second place, he should make it the aim and the prayer of his life to know the truth as it is in Christ Jesus. To help him in this endeavor, God has given the Bible, has sent His Holy Spirit and has led many to study, to speak and to write so that none need remain in ignorance of the truth in these days of enlightenment. Surely He who gave the Ethiopian eunuch the truth for which he sought in bygone days is able and willing to-day to make known the truth to every sincere seeker therefor. If in this age, one abide in darkness rather than live in light, is he not responsible for that darkness?

In addition to knowing the truth generally, the teacher should know that especial truth which he wishes to teach at any particular time. Hence, there is laid upon the

instructor the responsibility of careful preparation of the lessons to be taught on the various Sundays. It is to be regretted that many Sunday-school workers do not seem to realize their responsibility in this respect.

Moreover, the one who is to lead the child to Christ must know the truth that the particular child needs in order to come to Christ.

II. FOR TEACHING THE TRUTH. There are many frameworks for, and numerous methods of conveying the truth. Are there not many workers who spend so much time with the setting or in talking about the method of communication that they seldom really touch the truth? Are not such underestimating or shirking their responsibility? The Sunday-school teacher should feel that he is responsible for so teaching one vital truth on each Sunday that every member of the class will understand it. The realization of this responsibility will have much to do with correct habits in lesson preparation and with intelligent methods in lesson presentation. He who realizes his responsibility in this respect will not be haphazard in his work

nor will he take much for granted. He will be a student of the ART OF QUESTIONING.

Likewise the worker who deals with the child whether it be from the pulpit, in the home, or in the meeting for children, realizing his responsibility for *teaching* the truth, will endeavor to learn *how* to teach.

III. FOR LIVING THE TRUTH. More and more are intelligent workers coming to understand that it is not so much what they say as what they do that influences the pupils whom they instruct in things pertaining to righteousness. Keen eyes are watching those who point the way to Christ and alert minds are forming conclusions. The teacher should endeavor to so live the truth that the child with the highest ideals will not be disappointed in him and that the most critical mind will see nothing in him to which to take exception.

This thought of the power of truth lived should be a mighty inspiration and a great incentive to the worker. There are many who regret that they are not more eloquent in preaching the truth or more skillful in teaching it. There need be no such regrets,

when it is borne in mind that the most powerful preaching and the most enduring teaching is through the truth lived. Workers for Christ, be what you wish your pupils to be, do what you wish them to do and you are nobly measuring up to your responsibility. You are talking to them in a language which they can both understand and appreciate.

When all this and much more that might be added has been said, is it not evident that in talking about the worker's responsibility we have come very much below the plane on which we ought to be standing? Should those to whom is entrusted work that angels would do joyously talk about responsibility? Are they not enjoying great and blessed privileges in being permitted to lead the child to Christ? Should we not consider the workers' privilege rather than their responsibility? Think of the privilege that one has in the possibility of

STUDYING THE MOST WONDERFUL BOOK. He who will lead a little one to Christ has put into his hands the most wonderful book that the world has ever had. Take the Zend-Avesta, the Vedas, the Con-

fucian Classics, the Tao-ti-King, the Kojiki, the Koran, consider them individually or collectively, view them from whatever standpoint is suggested and then alongside them lay the Bible. There is no comparison between any or all of them and it in regard to what the Bible offers to man and what it has done for man. Verily the Christian worker has a high privilege in having such a book to study, such a book from which to teach.

STUDYING THE MOST WONDERFUL MATERIAL. God's greatest work is man. The study of man is the most fascinating work in which we can engage. The little child is the most wonderful of human beings. The worker who is to lead the child to Christ must study him in order to be able to present the necessary truth in the proper manner. Many now realize how high is the privilege which they enjoy in being permitted to study the child in order to lead him to Christ. Many others are just beginning to awaken to their privileges in this respect. May the time speedily come when we shall hear more about the privilege of, and less

about the responsibility for, child study on the part of those who are to lead the child to Christ.

SERVING THE BEST MASTER. The worker who is not acquainted with Jesus Christ is missing the greatest of the many privileges that he should enjoy. The one who knows Him best, realizes the most how good a Master He is. Worker, when you know Jesus, like those of old, "count it all joy" to serve Him. Your highest, most lasting joy will come from that form of service in which you lead the child to Him.

WORKING FOR THE BEST RESULTS. He that leads a child to Christ has done the very best that can be done for that child and so far as the child is concerned, for his home, his Sunday-school, his church, his community, the nation and the kingdom of Christ. From such work come the very best results for time.

What of eternity? Certainly from that standpoint, the very best results come from efforts to get the children to know Christ, whom to know is everlasting life.

The teacher referred to at the opening of

this chapter was afterwards led to realize the privilege of service and came back to the school from which she had resigned. A large class of primary children was given into her care. Among these children she labored joyously for years, because she realized what a great privilege was hers. She was the instrument of leading many of them to the Saviour. She has gone to her reward. Is that reward any the less because she was privileged to lead children to Christ?

I shall be satisfied when I see my Saviour face to face. If there is anything that will add to that satisfaction it will be the consciousness that while on earth I embraced the privilege of so striving to influence others that they too are to spend their eternity with Him who loved them and gave His life for them. Will not this be the case with every one who labors to bring the little ones to Him? Let us then make the most of our privileges until He shall say, "Well done good and faithful servant."

REVIEW

THE CHRISTIAN WORKER IS RESPONSIBLE FOR

KNOWING
TEACHING
LIVING

The Truth

THE CHRISTIAN WORKER HAS THE PRIVILEGE OF

STUDYING THE MOST WONDERFUL BOOK
STUDYING THE MOST WONDERFUL MATERIAL
SERVING THE BEST MASTER
WORKING FOR THE BEST RESULTS

XII

BIBLIOGRAPHY

IT is to be regretted that there are not more books dealing directly with the subject: THE CHILD FOR CHRIST. The best known are the numbers of tracts and books by the Rev. Edward Payson Hammond, who has led many, both young and old, to the Saviour. Two of his books especially have been very widely circulated:

EARLY CONVERSION. Published by J. S. Ogilvie Publishing Company.

CONVERSION OF CHILDREN. Published by Fleming H. Revell Company.

THE CHILDREN FOR CHRIST, by the Rev. Andrew Murray, containing "thoughts for Christian parents on the consecration of the home life," like all of Mr. Murray's writings is deeply spiritual and very stimulating to the thoughtful reader.

The following have been very suggestive to the writer:

THE TEACHER, THE CHILD, AND THE BOOK,
by the Rev. A. F. Schauffler, D. D.

TRAINED FOR DISCIPLESHIP. Cheesebrough.

CHILDREN'S DAY. "Addresses to children
and parents on familiar subjects of life and
duty," James Gardiner Vose, D. D.

HINTS ON CHILD TRAINING. H. Clay Trum-
bull, D. D.

HINTS ON EARLY EDUCATION. Funk and
Wagnalls Co., Publishers.

THE BOY PROBLEM. William Byron For-
bush, Ph. D.

BOOKLETS.

There are a number of booklets and
tracts bearing on our subject. The writer
has examined and can recommend heartily
the following:

1. DECISION DAY IN THE SUNDAY-SCHOOL,
by J. Wilbur Chapman, D. D. Published
by The General Evangelistic Union, 302
West 91st St., New York.

2. THE SUNDAY-SCHOOL AS AN EVANGELI-
ZING AGENCY, by Rev. William Woodbury
Pratt. Published by William Philips Hall,

44 Broad St., New York, for gratuitous distribution.

3. PREACHING TO CHILDREN, by Rev. Richard W. Lewis. Published by the Cumberland Presbyterian Publishing House, Nashville, Tenn.

4. A DAY OF DECISION in the Sabbath-school. Published by Pennsylvania State Sunday-school Association.

GENERAL.

The following are recommended for the purposes indicated by their titles:

A Lie Never Justifiable. H. Clay Trumbull, D. D.

Beckonings From Little Hands. Patterson Du Bois.

Children's Meetings. Marguerite Cook.

Children's Meetings and How to Conduct Them. Lucy J. Rider and Nellie M. Carmen.

Christian Nurture. Horace Bushnell.

Children's Rights. Kate Douglass Wiggin.

Child's Christ-Tales. Hofer.

Five Minute Object Sermons for Children.
Sylvanus Stall, D. D.

How John and I Brought up the Child.
Fletcher Durell, Ph. D.

New Life in Education. Fletcher Durell,
Ph. D.

Object Lessons for Children. Rev. C. H.
Tyndall, Ph. D.

Probable Sons: (A story for parents and
teachers). Published by Fleming H. Revell
Company.

Rescue of Child Soul. Crafts.

Study of Child Nature. Elizabeth Har-
rison.

Talks to Boys and Girls About Jesus.
Rev. W. F. Crafts, D. D.

Talks to Children. Rev. T. T. Eaton,
D. D.

Talks to the King's Children. Sylvanus
Stall, D. D.

The Children's Preacher. Rev. J. Reid
Howatt.

The Place of the Story in Education. Sara
E. Wiltse.

The Point of Contact in Teaching. Pat-
terson Du Bois.

FOR COMMUNICANTS' CLASSES.

The Rev. George Leidy, Altoona, Pa., has published a series of booklets "intended for the instruction of children and young people." They are especially for Methodists. The third of the series, however, entitled "LIGHT FROM ABOVE," is an exposition of The Apostles' Creed in the form of a catechism and is recommended to all those who wish to give instruction in the fundamental doctrines of the Christian Religion.

CHRISTIAN TEACHINGS, "arranged for convenient use in the instruction of the young," by William James Mutch, Ph. D., (366 Howard Ave., New Haven, Conn.) has been welcomed by many pastors and leaders of classes for young people.

CARDS.

Many requests have been received at the office of the New York State Sunday-school Association for cards to be used in connection with decision day services. The best plan is for each church to print its own card. The following are given as specimens:

DECISION CARD.

"Choose ye this day whom ye will serve."—Josh. 24:15.

GOD HELPING ME I do here and now receive JESUS CHRIST as my Saviour, and determine to follow Him as my Lord to the end of my life.

NAME.....

ADDRESS..... DATE..... 190

"In the Lord is everlasting strength."
—Is. 26:3.

HAND TO PASTOR.

MY CONFESSION.¹

I BELIEVE that God so loved the world
that He gave His only begotten Son,
that whosoever believeth in Him should
not perish, but have everlasting life.

I believe that Jesus loved me and gave
Himself for me.

It is my earnest desire to love Him who
first loved me, and to trust Him who died
for me.

Realizing that I cannot save myself,
and looking to God for strength, I accept
the Lord Jesus Christ as my Saviour, and
will endeavor to follow His example and
obey His commands.

Name.....

Date.....

¹ This was prepared by the Rev. Alexander Henry,
and has been used very freely by the Pennsylvania
Sunday-school Association.

DECISION DAY.

I hereby testify by signing this card my determination to lead a Christian life.

I will observe the Sabbath Day, read my Bible and Commune with God daily.

Name.....

Teacher.....

Residence.....

N. B. Will you join the Pastor's Training Class ?

COVENANT CARD.

The Rev. Edward Payson Hammond has used very extensively a four-paged folder, on the first page of which is his photograph and the following:

THE COVENANT.

I believe that "Christ hath loved us and hath given Himself for us" (Eph. 5:2.).

AND THAT I CAN TRULY SAY

Jesus, take this heart of mine,
Make it pure and wholly Thine,
Thou hast bled and died for me,
I will henceforth live for Thee.

Name.....

Date

The last page contains the following:

MOTTO FOR YOUNG CHRISTIANS.

"A new commandment I give unto you, That ye LOVE ONE ANOTHER; as I have loved you, that ye also love one another" (John 14: 34).

"He that hath My commandments and keepeth them, he it is that loveth Me" (John 14: 21).

PROMISE.

"If a man love Me, he will keep My words, and *My Father* will *love* him, and We will come unto him, and MAKE OUR ABODE WITH HIM" (John 14: 23).

Five Great Helps in the Christian Life.

1. Have a place and time to pray.
2. Read the Bible every day.

[N. B.—Read, as you would a story, Matthew, Mark, Luke, John and Acts, then skip to James, and read the epistles—the *letters*—of James, John, (the beloved disciple,) Peter, Jude and the Revelation. Then go back and read all over more carefully.

On Sunday, read but *one* topic (often only one verse) in the Sermon on the Mount—Jesus' words to His young (recent) disciples. Study that one topic carefully. Pray: "Oh God, please give me this (*i. e.*, poverty of spirit, meekness, etc.) in my heart and in my life, for Christ's sake."]

3. Give up all bad companions.
4. Choose good ones—God's children.
5. Work for Jesus—try to lead some one else to Him.

Pages two and three contain testimonies from child converts.

THE RELIGIOUS PRESS

now is printing much on the conversion, nurture and enlistment of children, which the alert reader will find very stimulating and helpful. The following is given as a specimen.

ONE OF THE FAMILY.

Dollie wished to join church, and it was a keen disappointment to her when she was told she was too young, and must wait a few years.

Mamma tried to explain that it really made very little difference, that she could love and follow Christ just as well, without being a member of the church for the present. But though Dollie was used to yielding her wishes to mamma's judgment when the two did not agree, and though she honestly tried with all her might to give up this one cheerfully, she could not help feeling that somehow it was not "just the same."

One day Dollie and her cousin Belle, who had come from New York to make her a long visit, and Nannie Cole, who lived next door, were playing together on the piazza, when a strange man came to the house. He had a book and pencil, and he asked a great many questions of mamma, writing down her answers as she gave them.

The little girls were full of curiosity, and when the man was gone Dollie asked mamma who he was.

"He is the census-taker," said mamma. Then she explained how he had been appointed to go from house to house and find out just how many people lived in each one and in the whole town, and how this was done

in all cities and towns, until the whole population of the country was counted.

This was very interesting to Dollie.

"Did he count me?" she asked eagerly.

"Certainly."

"I was afraid I was too little," she said in a tone of relief. "You are sure he did?"

"Yes." Mamma could not help smiling.

"Did he count Nannie, too?"

"No; she would be counted with Mrs. Cole's family."

"Nor Belle?"

"No, for Belle does not live in this town."

"Oh!" Dollie's eyes were big with interest.

She thought a great deal about the "census man" during the rest of the day. At bedtime she began to talk about him again.

"He counted me because I am one of the family, didn't he, mamma?"

"Yes."

"Did he have to count me, no matter how little I was?"

"Yes."

Dollie's face grew very grave and thoughtful.

"I wish it were like that in the church," she said, wistfully. "It seems as if I ought to be counted, if I'm one of the family, even if I am little. Don't you think it seems so, mamma?"

Somehow mamma was beginning to think so, and the more she thought about it the more she felt that Dollie ought to be counted; for she had been observing the little girl closely during these weeks, and was convinced that she was indeed "one of the family." She became so sure of it, indeed, that the very next Sabbath the name of Dorothea May Tracy was added to the list of church

members, and mamma was as glad and happy as Dollie herself.

How happy that was, you had only to look into Dollie's shining eyes to know.—*Mary J. Daniels, in Western Christian Advocate.*

The Sunday-school Times, The International Evangel, The New Century Sunday-school Teacher's Monthly, and many of the denominational publications contain from time to time, articles on decision day and kindred subjects.

OUR HYMNOLOGY

abounds in suggestions that will be helpful in the culture of the young. The wise parent and teacher will make use of what is available both by having the hymns sung as often as possible and by having some of them memorized. The following is a specimen:

“I think when I read that sweet story of old,
When Jesus was here among men
How He called little children as lambs to His fold
I should like to have been with them then.

“I wish that His hands had been placed on my head,
That His arms had been thrown around me,
And that I had seen His kind look when He said—
‘Let the little ones come unto Me.’”

The Home and Children

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